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erflehter in line 123, and also the expression of the Earth-Spirit in line 131 f.:

*Du hast mich mächtig angezogen,
An meiner Sphäre lang gezogen.*

Another consideration that seems to me additional proof of the correctness of this interpretation is that Faust's life has for years shown this increasing affinity for the Earth-Spirit, with no more than a dim recognition of the fact on his part. What else than this has inspired his past devotion to ascertaining the secrets of Nature? What else than this has quickened his impatience with the futility of book-knowledge as a means, and has led him to adopt what seems by contrast the direct method of Magic? This summoning of the Earth-Spirit in our presence is, therefore, merely the climax of a long continued soul-experience inferable from the words of the Monologue.

These considerations seem to meet squarely the difficulties thus far pointed out by those who find in this part of the poem traces of changed plan, interrupted composition, and missing passages or scenes. Without forgetting the possibility of new positive evidence, afforded by the future discovery of the real *Urfaust*, it is not too much to say, meanwhile, that Collin presents in his valuable dissertation a convincing array of presumptive evidence for the unity of plan and composition of this part of Goethe's Faust.

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THE ETYMOLOGY OF *Yeoman*.

VARIOUS etymologies have been proposed for the word *yeoman*; the oldest, so far as I know, and certainly the most popular derivation, connects the first syllable with Frisian *gā*, 'a district,' and cognate equivalents, and has the weight of learning and authority in its favor. It was proposed by Spelman, and has since been adopted by Junius, Wedgwood, Skeat, and Mayhew, and *The Century*, *Webster's International*, *The Standard* and other dictionaries. Most of the other proposed etymologies may be disposed of as mere unscientific guesses; as, for instance, (a) <A.S. *guma*, 'a man'; (b) a contraction of a supposed M.E.

yeme-man, 'a person in charge,' <*yeme* 'care'+*man*; (c) <A.S. *gemēne*, common; (d) <A.S. *iung man*, *geong man*, 'young man,' 'vassal.'

But the accepted etymology seems to me to be open to several objections. It looks rather strange that we should be compelled to go to the continent for the original of a very common English word, with a very peculiar meaning, when the original itself is virtually never otherwise found in English, and the peculiar signification is undiscoverable on the continent. One example of an English cognate to Frisian *gā* has been found in the compound *æl-gē*, 'a province of eels,' it is true; but as Kluge has pointed out, this word, Frisian *gā*, Ger. *Gau*, except in a few compounds and in the oldest period, is foreign to the Old Norse, Saxon, and English. We may fairly say then that no English equivalent of Frisian *gā* has yet been discovered.

Again, as Mr. Mayhew has pointed out in *The Academy* (45, 498), no satisfactory explanation of the relation between the two words, Frisian *gā* and English *yeoman*, has even been successfully attempted. There are two forms in Middle English, *zeman* and *zoman*, and to quote Mr. Mayhew:

"these forms point back to an Old English **geoman* of which the long diphthong after the palatal was pronounced *eo* (whence *zēman*) or *eō* (whence *zōman*, *yeoman*) compare O.E. *ēode* and M.E. *gēde*, *gōde*; O.E. *sēo* and M.E. *schē*, *schō*; O.E. *hēo* ('she') and M.E. *zhē*, *zhō* and (according to the *Oxford Dictionary*) *cēocan* and M.E. *chēken*, Mod.E. *choke*."

Mr. Mayhew then endeavors to establish the relation between this Old-English *gēo* (*geō*) and Frisian *gā* by means of a Germanic base *gawja*, but against this etymology I offer my first objection,—that no *gēo* (*geō*)=Fris. *gā* can be found in English, either in simple or in compound form.

If, however, we come to Stratmann's proposed etymology—that is, <A.S. *geoman*, *iuman*, all difficulties will, I think, disappear. The phonological difficulty vanishes at once. The only plausible argument against this derivation is that of Dr. Skeat; namely, that the sense is totally unsuitable.

The first thing in its favor is the habit in Old English of compounding words with *geo*, *gio*,

iu. Compare *iu-monna*, *Beow*, 3052; *io-meowlan*, *Beow*, 2931; *iu-wine*, *Seef*. 92; *iu-lean*, *Wald*, 2, 7; *giomonna*, *Met*. 1, 23, etc., etc. That the word compounded with *iu* (*io*-) may be used of the living, the example from *Beowulf* proves. Earle translates it "wife of one's youth;" Grein, "Greisinn." So *yeoman* need not necessarily signify 'a forefather, ancestor,' but it may also mean 'an old man, ancient,' and like the word "ancient" it took on the signification 'a very old man, an elder of the village.' A few facts from constitutional history will, I am inclined to think, establish this theory.

The *ceorl* of the Anglo-Saxon is the *yeoman* of the Middle-English period. (Freeman, *Norman Conquest*, i, 84.) Or, as Hallam has stated the case, *Middle Ages*, ii, 70,

"Nobody can doubt that the *villani* and *bordarii* of Domesday Book, who are always distinguished from the serfs of the demesne, were the *ceorls* of Anglo-Saxon law. And I presume that the *socmen*, who so frequently occur in that record, though far more in some counties than in others, were *ceorls* more fortunate than the rest, who by purchase had acquired freeholds, or by prescription and the indulgence of their lords, had obtained such a property in the outlands allotted to them that they could not be removed, and in many instances might dispose of them at pleasure. They are the root of a noble plant, the free socage tenants or yeomanry whose independence has stamped with peculiar features both our institutions and our national character."

Stubbs (*Constitutional History*, iii, 551), speaking of "the great body of freeholders, the yeomanry of the Middle Ages," characterizes it as "a body which, in antiquity of possession and purity of extraction, was probably superior to the classes that looked down upon it as ignoble."

But one of the changes brought about by the Norman Conquest was the reduction of the *ceorl* almost if not quite to a state of servitude. He became attached to the land, and he was finally left virtually without civil rights towards his lord. At the same time, the *theow* of Anglo-Saxon law, the serfs of the demesne were somewhat lifted in the social scale, and in process of time the *servus* or *theow* disappeared altogether. (Cf. Stubbs, i, 428 ff.) Both classes were designated villeins by the Norman lawyers. But though they

came so close to each other as to require the trained mind of the jurist, or the constitutional historian, to distinguish between them, yet among themselves the distinction was never lost sight of.

"Not but that, if it came to a question of law, the local witness might in each case draw a distinction as to the status of the villein concerned; the testimony of the township or the hundred might prove that this man was descended from a family which had never been free, this from a bought slave, this from a commended *ceorl*." Stubbs, i, 429.

In Old-English law the yeoman was *probus et legalis homo*, one having free land of forty shillings by the year (previously five nobles), who was thereby qualified to serve on juries, vote for knights of the shire, and do any other act for which the law required this status or position. It was from the younger brothers of the yeoman families that the households of the great lords were recruited: they furnished men at arms, archers and hobelers, to the royal force at home and abroad, and, settling down as tradesmen in the cities, formed one of the links that bound the urban to the rural population. (Stubbs, iii, 551.) Later the tenant farmers were added to the yeoman class,—all of which serves to explain the extension of the use of the word in its various meanings.

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GERINELDO II.^x

It was long or seven years had an end
She longd fu sair her love to see

For I maun marry my first true love,
That's done and suffered so much for me.
Ballada de l'young Beichan.

^x Bibliographia do presente artigo:

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